

# The Catholic Educational Review

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## GOVERNMENT AND EDUCATION \*

The growing complexity of modern living and the consequent increasing interdependence of human beings upon one another, an interdependence that reaches out beyond the confines of the neighborhood, the community, the state and even the nation, is a phenomenon that profoundly affects education. No longer may environment be thought of merely in terms of the people, the things, and the events that are immediately round about; what is transpiring across the seas, or in the nation at large, may influence the fortunes of an individual much more vitally than what is happening next door. This fact has deepest significance for everyone whose function it is to prepare the young for the responsibilities of adult living. Education is a social process, and the theory of human betterment through pedagogical processes will survive only as a dream, if it fails to take realistic account of the world in which we live and move and have our being. The school was created by society; it exists in society; it serves the purposes of society; it always has been and always will be subject to some form of social control. The manner in which that social control is exercised is of tremendous concern to all who understand that the ultimate purpose of all education, of all living, of society itself, is the progressive improvement of the human being as a human being; for in the measure that society dehumanizes individual men and women, mechanizes them, assumes that they are means to its ends, it not only ruins them but destroys itself.

Step by step with the process whereby the interests of each of us have become more and more enmeshed in the interests of all of us has marched the expansion of the sphere of Government. This would seem to be inevitable, for though social control may

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be exerted through the family, the Church, or through other institutions of one kind or other, in the final analysis it is to the State that we look for the protection of the common good and the general welfare. The more that the conditions of contemporary living force us willy-nilly to get in one another's way, the more necessary it is for us to subject ourselves to our common will by means of government regulation. However, if we are animated by a respect for our dignity as persons and are intent on continuing to live as human beings, we need to take constant stock of the social situation lest we drift into that fatal eventuality, where we will no longer be using Government, but Government will be using us.

This is most pertinently true in the field of education. The emergence of the State in the formal role of educator is a fairly recent development in the history of human experience; it coincides with the expansion of universal schooling, which in turn has been rendered necessary by the demands of modern society. Primarily education is a function of the family. By nature the right to educate is vested in parents because by nature they are responsible for their children and for all that pertains to their welfare. In the days that preceded the Industrial Revolution, the home was in a position to take care of the common essentials in the education for ordinary living; where more was required, the church schools, the monasteries, the guilds, the universities were at hand to supplement its efforts. When the home ceased to be industrially self-sufficient, it ceased in the same measure to be educationally self-sufficient and it was forced to turn to the State for aid. The primary right to control the education of their children still remains vested in parents, but, in order to exercise it adequately and to protect the right that the children themselves have to such schooling as is necessary for a fruitful life, individual families must draw on the common resources which they have accumulated through paying taxes and which are held in trust by the Government for the common good.

Now what has been happening in modern society is that Government, losing sight of the fact that its role in education is by nature secondary and supplementary to that of the home, has tended to monopolize schooling and to arrogate unto itself exclusive control of educational purposes, processes and means. This trend has gone the full distance in the totalitarian states,

but it has advanced a long way in free states as well. Nothing that is going forward in the world today is more grimly calculated to extinguish the lamps of culture, impede the progress of science, and ultimately enslave the spirit of man.

Every educational philosophy, if it be worthy of the name, aspires to make the best-possible human being out of an individual. However it may understand human potentialities and account for their origin, it seeks for ways and means to develop them to the utmost. It regards the educational process as one of progressive liberation of the personality. It does not profess to know the answer to every question and eschews anything that suggests the blueprint. For it realizes that the world changes, that individuals differ, and that at the best we can glimpse but darkly the shape of things to come. There are fundamental principles, of course, truths that are of the very essence of human nature, truths that will never change. But their application may, and their full import may not be presently understood. It would be fatal for the cause of education in any land or at any time to canonize the educational thought of the moment by freezing it into curricula, methods and processes that would be universally imposed.

Yet this is precisely what must happen when Government assays to assume complete control of schools and means of education. With this difference, however, that the State adopts that particular philosophy of education which agrees with its political postulates, or, what is more likely, derives its own educational philosophy from these political postulates. It regards the purpose of schooling, not the progressive betterment of the individual, but the perpetuation of its own control over the destinies of its citizens. Its interest is not in the pursuit of virtue and truth, for the sake of virtue and truth, but in such definition of the true and the virtuous as will best serve its own purposes. Research in education, pedagogical experimentation, educational investigation of any kind would be tolerated under a government-controlled system, only if the results proved palatable to the politician.

The issue that underlies this discussion is a live one in every modern nation and it affects every other issue. Education becomes increasingly important with the growing complexity of life and thought and at the same time more complex in itself. Common action for the common good is demanded by develop-

ments in one sphere after another of human endeavor and in almost every case there is an educational aspect. The scope of organized, formal schooling is constantly expanding and the educational program that once confined itself to matters academic now takes unto its competence almost everything that has to do with preparation for adult living. As a consequence, the State assumes responsibility for well-nigh every phase of the development of children and youth and since it alone, through the power to tax, has the wherewithal to supply adequate facilities, Government gradually supersedes the home and other agencies and comes into rather complete control of education.

We see this process going forward here in the United States, where outside of the relatively small percentage in schools maintained by the churches, the great mass of our young people are in tax-supported elementary and secondary schools. It is at the same time becoming more and more difficult for the privately supported institution of higher learning to maintain itself in competition with state institutions such as universities and teachers colleges. Gifts and bequests are shrinking as wealth is taxed more drastically; economic conditions affect the yield of existing endowments. It is not that the value of non-public endeavor in the field of education is not recognized, but rather that industrial and economic conditions are such as put such endeavor in a rather precarious position.

The instinct of democracy within us, or call it if you will the vision of our fathers, has given us a system of education that is locally controlled; education is a function of the State and not the National Government. More than that, we have set up a separate mechanism for the administration of schools apart from other phases of political organization. There seems to be in this a recognition of the fact that education does not belong to Government in the same way as do other activities that need public support and control; its purposes and processes are to be determined not by governmental dictation and political power, but by those people, particularly the parents, whose interests the schools are intended to serve.

Education in the United States has built up strong resistances against political domination and is extremely sensitive about anything that would seem to threaten its autonomy. Naturally, pressures of various origins are constantly being exerted on the



schools, but in the main no class or group has succeeded in capturing the system, or any part of it, and converting it to its own uses. Occasionally propaganda has wormed its way into the halls of learning through textbooks, supplementary materials or even venal teachers, but once discovered, it has been cast forth without much harm being done.

Whether American education can continue to maintain its autonomous status is a matter for conjecture. The scope of government activity is constantly widening as the circumstances of contemporary existence make it increasingly difficult for private enterprise to function effectively. Whether we like it or not, collectivism is making itself felt in our national life and government regulation is becoming the order of the day. There may come a reaction to it all and a return to a way of life based on individual initiative, but at the moment the portents afford scant hope to those who would wish it that way.

The schools and their administration are bound to be affected by the social and industrial changes that are taking place in the United States. For one thing, as has been noted above, the responsibilities of the schools have been increased and they are constrained to enter more and more into the field of social service. This brings them into immediate contact with other governmental agencies that are operating in the area of welfare. Because of the conflicts that necessarily arise, and the frequent duplication of effort, there is a strong conviction on the part of some authorities in the field of public administration, that the government of the schools should be more closely articulated with general government and subjected to its controls to a larger degree than is now the case. From a number of angles, such articulation would seem desirable, but there is no blinking the fact that it may serve to circumscribe the freedom of action that the schools have hitherto enjoyed and introduce a large measure of political influence into scholastic affairs.

A burning issue in the United States today is the future relation of the Federal Government to education. Though there has always been a national interest in education, the Constitution makes no provision for Federal action and leaves the conduct of the schools to the individual states. We have no national ministry in the form of a Department of Education, though there has been agitation from time to time in the past for the estab-

lishment of such a department. Such agitation has always met opposition on the score that it might lead to centralization of school administration in the hands of the general government and weaken the democratic control traditionally exercised through local organization.

However, the question is before the American people in a new form at the present time. While progress in the extension of educational opportunity has been an outstanding characteristic of the development of the nation, we are still far, far away from the ideal of equal opportunity for all of our children and youth. In large areas of the land school facilities are very meager and a child born and brought up in these areas is deprived of the advantages that might have been his had he been born elsewhere. A number of factors are responsible for this situation, but the fundamental cause is an economic one; it just so happens that there is not the available wealth in some states, and in some parts of other states, to support an adequate educational program.

To meet this contingency, there has developed a strong drive to obtain aid from the National Treasury in the form of grants to the states for education. The Federal Government has for many years contributed monies for the support of special types of education, such as is given in agricultural and vocational schools. Latterly, such Federal programs as the Civilian Conservation Corps and the National Youth Administration have been inaugurated, both of which have decided educational aspects. However, up until the present time, there has been no Federal support for general education.

There is no gainsaying the facts upon which the proponents of Federal aid base their argument. They have been brought to light by every careful study that has been made of the state of education in the United States today. Recently they have been brought out into even clearer light by the Report of the President's Advisory Committee on Education. It is clear that even if they put forth the very utmost in the way of effort, certain states in the Union cannot support a defensible educational program.

The problem is, however, to discover, if possible, a formula for granting Federal aid to education without introducing the element of Federal control. It stands to reason that large sums of money cannot be appropriated out of the Treasury and given to the

states unless there is some guarantee that they will be spent for the purposes intended and spent wisely. Can such a guarantee be given without involving the Federal Government in the internal administration of the schools? Many there are who think it can; others are not at all sure. The risk is great, for experience seems to prove that wherever the National Government has contributed funds, it has had a large say in determining the uses to which the funds are put.

Neither school officials nor the public at large favor anything that approaches the nationalization of our schools. We are fully aware that the decentralization that is characteristic of school administration in the United States is a potent safeguard of liberty. As things stand now, it would be extremely difficult for any individual or any party with dictatorial ambitions to take over the American schools; there is no Federal mechanism at hand to be used for such a design. There are no direct national avenues for indoctrinating our young people in any particular political theory. Our schools are so organized that they are responsive to the people's aspiration and not to the will of any central government.

No doubt we will be able to find a satisfactory solution to this problem and discover a means of granting Federal aid to education and at the same time preserving local autonomy. No solution suggested to date is entirely satisfactory. Even the Report of the President's Advisory Committee, which is by far the best document on the subject we have had until now, vests a rather disturbing measure of discretion in the hands of the chief Federal school officer. Such discretion in the hands of a wise man will be used wisely; but there can be no assurance this official will always be a wise man. It may easily happen that he is a politician, thinking first, last and all the time in terms of his party's interests and ambitions.

One problem that the people of the United States have not solved is that which arises by reason of the fact that the Church has rights in the domain of education. In the early days of the Republic, religious bodies shared in the public funds that were appropriated for educational purposes. Difficulties arose and the practice was discontinued, with the result that the tax-supported schools are completely secular and neutral as far as religion is concerned. This kind of education does not satisfy the con-

sciences of Catholic parents in particular, and as a consequence they have been forced to build and maintain their own schools without any help from the Government, so that their children may have an education that accords with their principles of living.

This arrangement involves an infringement on fundamental parental rights and amounts to a complete ignoring of the rights of the Church. Because Her mission transcends in dignity and importance for human welfare, the mission of the State, the Church claims a primacy in educational authority over that of Government. She recognizes that the State has an educational function to perform for the general, temporal welfare of its citizens and She is ready and willing to cooperate with public authorities. But She will not accept the State as the sole educational authority or surrender her right to maintain schools.

The fact that the Government of the United States permits Catholic parents to provide their own schools for their children, and does not hamper them in the conduct of these schools, does not satisfy the Catholic position. Government compels all children to go to school, but does not provide schools that satisfy the Catholic conscience. The Church does not have the available means to supply all the educational needs of Her children; only half the Catholic children of the United States are in Catholic schools. Moreover, as the schools supported by public tax expand their programs and enter more and more into the field of social service, Catholic children attending Catholic schools are penalized. They do not receive free textbooks and study materials; they are not transported to and from school at public expense; they are deprived of medical care. If guidance, placement, and occupational adjustment become part of the public school program, a young man or young woman in a Catholic secondary school is put at a disadvantage when it comes to finding employment.

The situation is intolerable on any basis of justice and right reason. More or less unwittingly, school administration in the United States has drifted into a position where it is doing violence to the rights of parents and the rights of the Church. Once the American people realize just what is involved in this issue, they may be trusted to find a satisfactory solution.

One thing that freedom and democracy cannot survive is state



absolutism in education. Government monopoly in this field must inevitably make for the regimentation of minds and sound the knell of fundamental liberties. To me it would seem that nothing is more important than that peoples everywhere understand the real function of government in education and then keep it within its sphere. That function is not monopoly and control. Children belong to their parents, before they belong to the State; the resources to develop them unto their full stature as human beings are not in the keeping of political government; these constitute the treasury of the Church. After all, the State as such has nothing to teach; it can only make it possible for Society, through the home, the Church, and other agencies to transmit unto each succeeding generation its cultural inheritance.

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## PEACE IN AMERICA \*

As God had made individual human beings different from one another, so that no two are cast in precisely the same mould, so has He made nations different, bestowing on each its distinctive gifts, each possessing qualities and powers that mark it off from its fellows. There is in this God-established variety a lofty purpose. Mankind is fundamentally one. All men are brothers, because all men are children of the one Father Who is in Heaven. Therefore, the apportioning of gifts among mankind is not intended to separate men into groups each holding itself aloof from the others, still less is it intended for the purpose of encouraging one nation to consider itself superior to others and entitled by virtue of that imagined superiority to seek to dominate others, imposing on them its culture and its will. Whenever a nation acts in that manner, taking advantage of its greater physical force to violate the sovereignty of a fellow nation, it acts against the purpose of God, the source of civil authority, in Whose eyes each people under Heaven has a divine right to be free, a right which must be respected. Rather, that very variety by which races and nations are distinguished, that variety by which one nation excels in one sphere and another nation excels in another sphere, is meant by the common Father of *all* nations to provide an opportunity for friendly intercourse among the peoples that constitute the human race. For the gifts of each are intended for all. Whether it be material wealth or intellectual advance or artistic progress, whatever natural endowments a nation has received from God, its duty is to cultivate them not exclusively for its own welfare but also for the welfare of its sister nations. The philosophy of Greece, the law of Rome, the painting of Spain, the music of Germany, the literature of England—they are not meant by God to be enjoyed solely by the peoples who under Him have produced them but are the birthright of all mankind. They are God's blessings to His children, and a given people appears at its noblest and best when it serves as a channel through which the blessings of God flow out upon the broad area of Humanity, fertilizing and enriching every corner of that vast field. God has

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\* Sermon preached at the Pan-American Mass in the Shrine of the Immaculate Conception, Catholic University of America, April Fourteenth, 1940, by the Reverend Edwin Ryan, D.D.

made us different in order that we should help one another; He has made us different in order to bring us together; He has made us different in order to make us *one*. The race of Man is meant by God to constitute, as it were, a mighty orchestra made up of many choirs of instruments delivering each its allotted portion of the score and thus cooperating toward the production of a single harmonious effect.

But to regulate the various instruments and coordinate them into unity requires that they all submit to a single leader, and God in His goodness and mercy has provided that leader in the person of His own incarnate Son. Jesus Christ is our Leader. He came on earth, to quote His own words, "that they may be one, as Thou, Father, in Me and I in Thee." "He is our Peace, Who has made both one." He, the Head of the Human Race, He it is to Whom we must look for guidance and direction, He it is that assigns to each nation the role it is to play, He is the source of that "diversity of gifts" which render one people a leader in one sphere and render another people a leader in another sphere, in order that each several nation may by its distinctive contribution take its part in the harmony of praise that wells up from Earth to Heaven.

It is in humble acknowledgment of His leadership that we, representing the varied and diverse peoples of America, assemble here this morning. We are of different races, of different languages, of different historical and cultural backgrounds, because God has made us different and He intends us to remain so. We assemble here, not to suppress or even to ignore those differences, but to harmonize them by making of them, in all their wondrously beautiful variety, a single offering on the altar of the Son of God. Here in this spot hallowed by the sacrifice of the Body and Blood of Christ is to be found the perfect expression of that unity amid variety which would flourish in every spot on Earth if Jesus Christ were listened to and permitted to have His way. Whatever differences of racial temperament and outlook may be represented here, those differences are fused into a higher unity, for in His sacramental presence we, being many, become *one*.

I remember how that was brought home to me years ago when I found myself in a remote village of the Andes. Far from my country and without a single companion, I felt keenly my loneliness among people whose appearance, whose speech, whose way

of life were so different from all I could call my own—until I entered the church on Sunday morning and joined those same people kneeling in worship. At once the sense of loneliness vanished, yielding to a sense of kinship which rendered the very differences attractive and beautiful. I felt drawn to those people by a bond more powerful than any other, the bond of a common Faith. And what took place in my heart took place in theirs also, for when a few minutes later I myself, clothed in the vestments of a priest, approached the altar to offer the sacrifice of the Eucharist, they drew near and knelt about me to offer that sacrifice through my hands. The fact that I was a stranger from afar, that in race, in temperament, in training we were as different from one another as human beings can be, was melted in the deeper fact that in Faith we were one. That experience can be paralleled by many a traveler in Latin America who, when in his loneliness he yearns for his country and his home, has been cheered and strengthened by the consciousness of a common brotherhood before the altar. It was felt by those thousands who in 1934 assembled for the Eucharistic Congress in Buenos Aires, when racial differences were merged in the identity of Faith, and men, women and children from America, Europe, Asia, Africa and the islands of the sea knelt side by side before the altar in Palermo Park and, as the Pope's Legate took the Host and the Chalice, chanted the words of the liturgy which we shall chant at this Mass today: "Give us Peace" (*Dona nobis Pacem*).

And that this is no mere empty sentiment but a vitally practical truth is evinced eloquently by a monument here in our own America. We are all familiar with the Christ of the Andes, that statue of our Saviour which stands on the boundary of Argentina and Chile as a pledge of perpetual peace between those two nations. We know the history back of it: At a time when war threatened to break out between them the bond of their religion sufficed to hold them together and caused them to settle their differences as Christians should always settle their differences, in the cool light of reason and the warm light of faith. And if today there are down there men who instead of being cripples or corpses are living happy lives, doing their work in the world and surrounded by their children and their children's children, it is because in those two countries Christian love prevailed over human weakness and Christ was acknowledged



King. And what has been done for those two nations of America can be done for *all* the nations of America and for all the nations of the world. Yes, for all the nations of the world. We must not forget that in striving for peace in the western hemisphere we have as our ultimate goal the peace of mankind. True, America constitutes a special region with its special interests, and as such it is distinct from the rest of the world. But, though it is distinct, it is not separate. We do not want to cut ourselves off from other regions in a sort of pharisaical self-righteousness as though we were better than the rest of men. On the contrary, we hope that *all* nations will share in whatever blessings God has bestowed upon us, and most of all in the blessing of peace. And for that reason we wish to keep our own house in order. We cannot give peace to others if we have not peace ourselves. Consequently, everyone who exerts himself toward promoting friendliness among the nations of America is a world-wide benefactor, while any attempt at weakening that bond of Catholic faith that holds us together is an act of treachery not to America alone but to all the world.

For it seems that in the present lamentable state of Europe our hemisphere is destined to render a supreme service. A glance at history will make this clear. When, centuries ago, law and order were collapsing in western Europe and her civilization seemed tottering to a crash, the cultural heritage of Greece and Rome took refuge in the then remote and sequestered lands of Ireland and Spain. There the twin lamps of art and science were kept burning while the continent of Europe was in semi-darkness, until the emergence of a new political and social order made it safe to return them to the lands of their origin, there to burn with renewed and ever-increasing vigor until they blazed into the glory of the Middle Ages. What was done then by the monasteries of Ireland and Spain to preserve the culture of Europe may have to be done again by America, north, central and south. It may well happen that western civilization will be forced to flee to a land where it can be kept alive against the day when Europe will have recovered from the effects of war, and the only land to which it can appeal is America. But America cannot fulfil that noble function unless she is at peace within her own borders, and she will not be at peace if she turns her back on God. Christ has said, "Without Me you can do

nothing," and He meant what He said. All our native ingenuity, all our learning, all our cleverness, all our diplomatic skill and tact will be fruitless without His help. Therefore we climax our observance of the fiftieth birthday of the Pan-American Union by assembling in this sacred edifice to worship our Father by offering Him the Body and Blood of His Son. In a few minutes that Body and Blood will be, by the power of the priest, made truly and really and actually present upon this altar, and we shall bow our heads in adoration. At that solemn moment let each of us, silently in his heart, dedicate himself before God to the high and holy purpose of keeping America at peace, so that America may give peace to the world.

## THE STATUS OF THE INTRODUCTORY COURSE IN EDUCATIONAL PSYCHOLOGY IN THE CATHOLIC COLLEGE AND UNIVERSITY

### INTRODUCTION

Educational Psychology is considered a subject of outstanding importance in the training of teachers. Its aim is to set forth those facts, principles, and techniques which the classroom teacher requires for an insight into the learning process and for the specific tasks of guiding and directing the mental and moral development of the growing child. However, the content of Educational Psychology is by no means standardized. It is very evident from the studies made by Worcester (22), by Cuff (3), by Kemp (8), by Watson (18), and others cited in the bibliography that educational psychologists do not agree among themselves regarding either the province of their field or the organization of topics within this field. Comparisons and analyses of texts in Educational Psychology have revealed little agreement concerning content, organization, point of view and emphasis on various topics. Likewise investigations (1), (20), have demonstrated that Educational Psychology overlaps considerably with other fields.

So far as the writer could ascertain, no previous study has been made which surveys the status of Educational Psychology in the Catholic College and University. Yet the Catholic institution is interested in Educational Psychology in a special way. Catholic education has, for its purpose, "to collaborate with Church and home in equipping the child with such instruments of knowledge and virtue that he will be enabled to make his present life an effective preparation for the future world . . . the necessity of educational psychology for the accomplishment of this difficult and important work arises from the fact that it gives a scientific basis to various procedures that the teacher employs in his work and enables him to judge of their efficiency with real accuracy" (12).

### THE PROBLEM

The purpose of this study is to determine the present status of the introductory course in Educational Psychology in the

Catholic college and university. This problem resolved itself into several divisions, namely:

1. To determine to what extent there is agreement or uniformity among Catholic colleges and universities as to

- (a) the year in which the course is given
- (b) whether it is a one or two semester course
- (c) during which semester it is taught
- (d) the credit hours or points for the course.

2. To determine to what extent there is agreement or uniformity among Catholic colleges and universities concerning

- (a) the prerequisites required
- (b) the discussion of backgrounds from General Psychology—even where this is a prerequisite for Educational Psychology
- (c) the topics from General Psychology which are discussed in Educational Psychology.

3. To determine the topics which the instructors of the course in Educational Psychology in Catholic colleges and universities from their study and experience in the field consider of most value in the training of teachers and hence should be emphasized in the introductory course in Educational Psychology.

4. To determine the preferences of instructors regarding:

- (a) references
- (b) exercises
- (c) tests
- (d) term papers.

To secure information regarding this problem a questionnaire was devised which contained four sections, each of which corresponded to the divisions stated above.

#### THE METHOD

The data in this study were derived from this questionnaire which was sent to instructors of Educational Psychology in 150 Catholic colleges and universities located in 33 states and the District of Columbia. Included among the 150 institutions were the 123 listed as "Constituent Members of the College and University Department of the National Catholic Educational Association" for 1938. It is the belief of the writer that a ques-



tionnaire survey of such a group of colleges and universities distributed over the whole country should give a fairly accurate picture of the status of the introductory course in Educational Psychology in Catholic colleges and universities.

Replies were received from 116 colleges and universities. This constitutes a 77 per cent return. *Two* replies were discarded because instructors had their classes in Educational Psychology answer the questionnaire. While these replies were interesting and suggestive for a further study, they did not necessarily represent the instructors' opinions. *Two* questionnaires were returned unanswered because in both cases the regular instructor was absent on leave because of illness and the substitute instructors did not consider themselves competent to answer. *One* questionnaire was returned unanswered because the recipient believed that it was "too lengthy." *Nine* schools reported that a course in Educational Psychology was not offered at the time. However, in *two* of these schools plans were under way to introduce the course in the near future. Hence the data presented in this study are drawn from 102 replies which were made by instructors of Educational Psychology in Catholic colleges and universities.

Now it is granted that data secured by the questionnaire method are often inadequate and frequently enough of doubtful reliability. However, the writer believes that the present subject was of particular interest and importance to the group replying and that the instructors who answered the questionnaire checked it thoroughly and earnestly, accurately and carefully. More than half of the instructors answering added comments regarding the way in which they, as individuals, treated certain topics, the texts they used, the method of presenting material, the tests used. In several instances letters accompanied the questionnaire replies explaining in detail how the course was handled, making suggestions, discussing the need for real Catholic scholarship in handling the course. Practically all who answered expressed an interest in the outcome of the study. It is evident, then, from the added comments and the interest expressed that the material contained in the questionnaire was evaluated seriously.

## THE RESULTS

1. *The Course*TABLE I.—*The Introductory Course in Educational Psychology*

1. <i>When taught</i>		3. <i>Taught during</i>	
Freshman .....	5	First Semester .....	54
Sophomore .....	21	Second Semester .....	31
Junior .....	68	Both Semesters .....	11
Senior .....	36	First Quarter .....	2
		Third Quarter .....	2
2. <i>Course taught for</i>		Summer Session only .....	2
One Semester .....	87		
Two Semesters .....	11	4. <i>Credit hours</i>	
One Quarter .....	4	Two .....	4
		Three .....	87
		Four .....	6
		Six .....	5

Table I reveals that in the Catholic college and university the introductory course in Educational Psychology is taught most frequently in the junior year but there is considerable overlapping. Likewise, the course is taught most frequently as a one-semester course and is taught during the first semester in the larger number of schools. It is interesting to note that in two institutions the course is taught only during the summer session. Finally, the course is taught most frequently as a three-hour or three-point course.

2. *The Prerequisites and Backgrounds*TABLE II.—*Prerequisites*

None .....	25
General Psychology .....	74
Principles of Education .....	20
Introduction to Education .....	21
Child Psychology .....	8
Adolescent Psychology .....	6
Character Education .....	2

Table II reveals that while there are no prerequisites prescribed in 25 institutions, yet in 74, or approximately three-fourths of the schools, General Psychology is a prerequisite. In these institutions the student has completed the course in General Psychology before he enters Educational Psychology.

TABLE III.—*Backgrounds from General Psychology Discussed in Course on Educational Psychology*

Yes .....	93
No .....	9

Table III is of particular interest because it reveals the fact that in 93 of the 102 institutions responding the instructor dis-

cusses backgrounds from General Psychology in the course in Educational Psychology by way of review and as a common starting point for the course. The interesting feature about this fact is that in 74 schools General Psychology is a prerequisite for educational and yet practically all the instructors answering the questionnaire believed that the backgrounds of General Psychology were important enough to merit discussion in the course in Educational Psychology.

TABLE IV.—*Topics from General Psychology Discussed in Educational Psychology*

1. The Soul and the Faculties .....	87
2. Physiological Processes .....	77
3. Sensation .....	83
4. Perception .....	85
5. Instincts .....	86
6. Memory .....	88
7. Imagination .....	86
8. Association .....	82
9. Attention .....	83
10. The Will .....	89
11. The Intellectual and its Operations.....	87
12. Feelings and Emotions .....	85

In Table IV are presented the topics from General Psychology which are discussed in the introductory course in Educational Psychology by instructors answering the questionnaire.

### 3. *Topics in Educational Psychology*

The writer considers this the most important section of the questionnaire because it attempts to determine the topics which the instructors of Educational Psychology from their study and experience consider of most worth in the training of the Catholic teacher.

The method used in determining the topics to be included on the list involved an analysis\* of ten texts in the field, all published between 1930 and 1937. It was discovered that a great many of the topics overlapped in terminology and in suggestion of content. Hence the topics were reduced to 33, which compare favorably with the chapter headings listed in Cuff's study (3), with the major topics listed in Watson's study (18), and with the outline of topics in Educational Psychology presented in the Commonwealth Teacher Training study (2). Three additional topics, namely, *the Soul*, *the Will*, and *the Intellect*, were inserted

\* This analysis was made by graduate students in courses in Educational Psychology taught by the writer at Creighton University.

in the list because to Catholics these are topics of primary interest, importance, and value. These 36 topics are listed in Table V. The instructor was requested to indicate which topics should be considered in the introductory course in Educational Psychology and to rank each topic according to the following scale:

1. Represents greatest importance, extreme interest, utmost value.
2. Represents considerable importance, interest and value.
3. Represents more than average importance, interest and value.
4. Represents average importance, interest and value.
5. Represents no importance, interest and value.

A rating of 5 meant that the topic was of practically no importance, interest or value for the introductory course in Educational Psychology, although the topic might be extremely important for other educational subjects.

TABLE V.—*Ranking of Topics by Instructors*

Topics	RANK					Not Ranked	Total
	1	2	3	4	5		
1. Meaning and Scope of Ed. Psych.	58	27	5	9	1	2	102
2. The Soul	71	11	9	4	3	4	102
3. The Physiological Processes	21	16	21	27	6	11	102
4. Sensation	21	22	24	22	3	10	102
5. Perception	26	24	23	14	5	10	102
6. Instinct	20	23	27	22	2	8	102
7. Imagination	32	22	24	11	1	12	102
8. Memory	35	25	25	7	1	9	102
9. Association	31	20	27	12	3	9	102
10. Attention	37	20	23	12	3	7	102
11. Intellect	68	20	7	1	1	5	102
12. Feelings and Emotions	44	31	12	4	1	10	102
13. The Will	72	17	6	3	2	2	102
14. The Process of Growth and Development	52	23	14	9	1	3	102
15. Heredity and Environment	35	31	20	10	2	4	102
16. Individual Differences	58	26	7	5	2	4	102
17. Exceptional Children	9	35	21	25	5	7	102
18. Interests and Problems of Child (Preschool through Adolescence)	22	27	27	16	6	4	102
19. The Learning Process	75	19	5	3	0	2	102
20. Habit Forming	70	26	3	1	0	2	102
21. Factors Influencing Learning	70	20	7	3	0	2	102
22. Transfer of Training	42	30	16	11	1	2	102
23. Motivation	63	19	12	4	2	2	102
24. Study Processes	39	29	16	8	5	5	102
25. Subject Matter Disabilities	7	28	23	22	16	6	102
26. Problems of Learning and Teaching in							
(a) Elementary School	12	19	16	26	20	9	102
(b) Secondary School	14	23	18	26	17	4	102
27. Statistical Devices	10	17	22	28	20	5	102
28. Measurement of Intelligence	22	23	20	24	7	6	102
29. Measurement of Achievement	20	25	23	22	7	5	102
30. Measurement of Personality	18	16	29	23	12	4	102
31. Character Formation	63	16	14	6	1	2	102
32. Discipline	31	33	16	12	5	5	102
33. Guidance (Educational and Vocational)	23	32	26	22	6	4	102
34. Mental Hygiene	34	28	16	16	3	5	102
35. Curriculum and Methods	7	7	10	29	40	9	102
36. Modern Systems of Psychology	13	18	11	29	25	6	102



TABLE VI.—Topics in Order of Rank

The Learning Process .....	1
The Factors Influencing Learning .....	2
Habit Formation .....	3
The Will .....	4
The Intellect .....	5
The Soul .....	6
Character Formation .....	7.5
Motivation .....	7.5
Meaning and Scope of Educational Psychology .....	9
Individual Differences .....	10
The Process of Growth and Development .....	11
Transfer of Training .....	12
Feelings and Emotions .....	13
Heredity and Environment .....	14
Study Processes .....	15
Guidance (Educational and Vocational) .....	16
Mental Hygiene .....	17
Discipline .....	18
Association .....	19
Attention .....	20
Memory .....	21
Perception .....	22
Measurement of Intelligence .....	23.5
Interests and Problems of the Child .....	23.5
Measurement of Achievement .....	25
Imagination .....	26.5
Instinct .....	26.5
Sensation .....	28
Physiological Processes .....	29
Exceptional Children .....	30
Measurement of Personality .....	31
Subject Matter Disabilities .....	32
Problems of Learning and Teaching .....	33
Statistical Devices .....	34
Modern Systems of Psychology .....	35
Curriculum and Methods .....	36

In Table V is presented the ranking of the topics in Educational Psychology as indicated by the 102 professors responding to the questionnaire. In Table VI these topics are ranked in order of importance, interest, and value on the basis of the rankings in Table V. As would naturally be expected, professors of Educational Psychology place the major emphasis upon the Learning Process and the Factors Influencing Learning. The primary activity of the school is learning, and the teacher's primary task is to direct that learning. However, immediately after the topics on learning are ranked those of Habit Formation, the Will, the Intellect, the Soul, and Character Formation. This indicates that the Catholic instructors are in significant agreement that the spiritual, moral and volitional training must constitute a most important part of the teacher's preparation if

he is to accomplish his task of guiding, directing, and forming the complete growth and development of the child. Likewise, Catholic instructors have ranked highly the topics of Individual Differences, Growth and Development, Transfer of Training, Emotions, Heredity and Environment. The relatively new aspects of the field, namely, Guidance and Mental Hygiene, are given adequate consideration. The rather low ranking of the topics on Measurement of Intelligence and Achievement as well as that of Statistical Devices may be explained by the fact that these topics are treated intensively in specialized courses. The same holds true for the topic, Curriculum and Methods.

#### 4. *References, Exercises, Tests, and Term Papers*

TABLE VII.—*Instructors' Preferences Regarding References, Exercises, and Tests*

1. <i>References</i>		2. <i>Exercises</i>	
(a) Type		(a) Form	
Brief .....	33	Objective .....	16
Comprehensive .....	69	Discussion .....	33
(b) Included		Both objective and discussion .....	
In footnotes .....	49	53	
At end of chapter .....	82	(b) Arranged	
At end of book .....	9	At end of chapter .....	
		57	
		In the appendix .....	
		19	
		In the workbook .....	
		26	
3. <i>Tests</i>			
(a) Type			
Objective .....	36		
Essay .....	14		
Both objective and essay .....	52		
(b) Given at			
Completion of each chapter or unit .....	68		
Mid-semester .....	56		
Semester .....	95		

Table VII presents the preferences of instructors regarding the type and arrangement of references, exercises, and tests together with term-paper requirements. The data show a ratio of three to one in favor of comprehensive as against brief references. Also the large majority of instructors prefer that references be included at the end of the chapter or unit, although some expressed a preference for references both in the footnotes and at the close of the chapter.

With respect to exercises, more than one-half the instructors prefer that the questions be of both objective and discussion

types and the most popular arrangement of exercises is at the close of the chapter or unit.

Regarding tests, approximately one-half of the group reveal a preference for tests which are of both objective and essay types. A little more than a third of the group expressed a preference for the wholly objective type tests. Practically all the instructors give tests at the end of the semester. About two-thirds of the group give tests at the close of each chapter or unit and more than half give tests at the mid-semester.

TABLE VIII.—*Practices Regarding Term Papers*

<i>Required</i>	
Yes .....	78
No .....	24
<i>Assigned for</i>	
Mid-semester .....	35
End of semester .....	78
<i>Topics</i>	
Assigned by instructor .....	46
Selected by students .....	32

The data presented in Table VIII reveal the practices of the group with regard to term papers. About three-fourths of the group require the term paper. All of those requiring the term paper assign it for the close of the semester. However, about half of the group use it also for mid-semester assignments. Topics are assigned by 46 instructors, while 32 instructors permit the students to select their own topics usually from an approved list and ordinarily after consultation with the instructor.

#### CONCLUSIONS

The conclusions which analysis of the data presented in this study seem to justify are:

1. While there is no uniform practice among Catholic colleges and universities, this survey shows that the introductory course in Educational Psychology is most likely to be a one-semester course taught in the first semester of the Junior year and carrying three hours or points in credit.

2. This survey reveals that there is a general trend among Catholic colleges and universities to prescribe a course in General Psychology as a prerequisite for the course in Educational Psychology. Moreover, even when such a course in General Psychology is required, this study shows that there is a well-established custom of discussing in the course in Educational

Psychology backgrounds from General Psychology chiefly for purposes of review.

3. Professors of Educational Psychology in Catholic colleges and universities agree that the major emphasis in the introductory course should be placed upon *learning*, since the primary task of the teacher is to direct learning. Hence the topics, "the Learning Process" and "Factors Influencing Learning," were considered of greatest importance, interest and value. This is as it should be. However, a more noteworthy fact is the significant agreement among professors of Educational Psychology in Catholic institutions that a most important and essential part of the teacher's function is the guidance and direction of the moral, volitional and spiritual development of the growing child. They recognize and accept the responsibility of their subject for imparting the knowledge and for training in the principles which will enable the teacher to perform this function adequately and effectively. So they have ranked immediately after the topics on learning those topics which they consider an essential part of the teacher's training to fit him to perform this task: namely, Habit Formation, the Will, the Intellect, the Soul, Character Formation. Herein do Catholic instructors set themselves so thoroughly apart from the materialism which is so characteristic of the field of Educational Psychology today.

Instructors of Educational Psychology in Catholic institutions also consider among the more important topics in their field, those of Motivation, Individual Differences, Process of Growth and Development, Transfer of Training, Heredity and Environment. Likewise, they have given consideration to such relatively new aspects of the field as Educational and Vocational Guidance, and Mental Hygiene. There is also a noticeable trend toward considering Measurement, Statistics, Curriculum and Methods as matters to be treated intensively in specialized courses. Hence these topics were considered of little importance and interest in an introductory course in Educational Psychology.

4. Regarding the type and arrangement of references, exercises, and tests, the majority of instructors prefer:

- (a) Comprehensive references included at the end of the chapter or unit.
- (b) Exercises of both the objective and discussion type arranged at the end of the chapter or unit.



- (c) Tests of both objective and essay type given upon the completion of the chapter or unit and at the close of the semester.

With regard to term papers, the majority of instructors have indicated that their practice is to require a term paper at the close of the semester. The usual practice is to assign topics for the term paper, and, even when students are permitted to select their own topics, the selection is made from an approved list and with the approval of the instructor.

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## THE PAROCHIAL SCHOOL AND DELINQUENCY

The assistance that a child guidance clinic can give teachers in solving some of their classroom problems is becoming more and more appreciated. There are, however, many teachers who still look upon the clinic as something of a scientific fad of little real value to them. There are also some who, having once referred a boy or girl to a clinic, were disappointed with the results obtained. These are inclined to consider the clinic a failure and make no further effort to use the facilities it affords.

When one knows that about two-thirds of the referrals from schools are for general retardation and that 80 per cent of these are children of subnormal intelligence it is not surprising that the results of clinical treatment are not always very successful. For the sub-normal child the clinician can do little more than advise special training in order to enable the child to use his inferior mental abilities to the best advantage.

But what of the 20 per cent who have normal intelligence but are still retarded? It is with this group that the clinic can do its best work. Retardation may be due to many physical, psychological and environmental factors. It is the duty of the psycho-clinician, assisted by the pediatrician and social workers, to study the child thoroughly and, on the basis of their findings, make recommendations to the home and school for their readjustment. It is true that these recommendations, even when they are carefully followed, do not always bring about a perfect readjustment. Although the perfection that everyone concerned strives for is not attained in every case, yet the results that are obtained are generally superior to those produced by the methods of punishment and coercion in vogue a generation or two ago.

When the cause of the referral is a specific disability, such as reading or speech, the results obtained are usually good. This is true, however, only when the home and school give fullest cooperation. All concerned must realize that, very frequently, much time and patience are required for a cure.

The above remark is equally true when dealing with conduct disorders. Most of the children referred to a guidance clinic because of behavior belong to the group known as "dull-normal."

Children, especially boys, whose measured intelligence falls within the range of 80 to 90 I.Q., are prone to develop a great variety of behavior disorders. The difficulties of these children are often not appreciated by their teachers. It is relatively easy to recognize the inferior work done by a moron as the result of lack of ability, but the poor progress of the "dull-normal" is more often attributed to laziness and inattention than to deficient mental capacity. As a result, this child is handled in a way that increases his difficulties in learning, and conduct problems, especially truancy, result.

It is true that conduct disorders are usually due to a multiplicity of factors, both psychological and environmental, some of which are not directly connected with the school. The poor home conditions of some of its pupils is not the fault of the school, yet the school is expected to and should endeavor to correct the difficulties that arise from such conditions. In this field of its endeavors the school will find the child guidance clinic a valuable adjunct. To expel the boy whose conduct is unsatisfactory solves the problem for the teacher and the school but only aggravates it for the boy.

In a recent study of a group of 300 delinquents, 41 per cent had transferred from parochial to public school before commitment; 25 per cent were attending parochial school at the time of commitment; 34 per cent had never attended parochial school.<sup>1</sup>

The following table shows the number of schools of all kinds attended before commitment:

TABLE I

<i>Number of Boys</i>	<i>Number of Schools</i>
65	1
112	2
60	3
36	4
16	5
11	More than five

The median age of the group is 14 years 1 month. School age, 8 years.

It was not possible to learn the reason for the transfer from

<sup>1</sup> Cf. Kalmer, Leo, O.F.M., and Weir, E., O.F.M. *Crime and Religion*. Chicago, Franciscan Herald Press, 1936. Table V, p. 112; table VI, p. 114.



parochial to public school in all cases. In sixty-six cases the reasons are shown in the following table:

TABLE II

<i>Reason for transfer</i>	<i>Number of boys</i>
Family moved and home too far from a parochial school....	17
Expelled for bad conduct.....	17
Expelled for truancy .....	12
Transfer to public school in order to enter "opportunity" class .....	6
Dissatisfied with parochial school.....	6
Unable to meet cost of tuition or books.....	5
Graduated and went to public high school.....	2
Disagreement between parents .....	1

All the boys who transferred because of poor school progress and more than half of those dismissed because of conduct disorders and truancy entered "opportunity" classes in the public schools. The median I.Q. of this group is 80. Sixty per cent are "border line" or "dull-normal" intelligence; 10 per cent are feeble-minded.

The rest of our group of transfers are of better mental caliber. The median I.Q. is 95. Only one of this group is of "border line" intelligence.

All of the boys included in this study were examined in a clinic just before commitment, but only a small percentage of them had had a clinical contact when they began giving trouble.

Recently one of us<sup>2</sup> pointed out the necessity of studying the boy's character traits, especially his defense mechanisms, if one wishes to guide him in making a satisfactory adjustment or, in the case of the pre-delinquent and delinquent, a readjustment. Unless the person who undertakes the task of guidance has a knowledge of these, his admonitions, while they may produce a seeming compliance, will avail but little when temptation arises or the stress and strain of life becomes too great.

To obtain the knowledge needed for successful guidance one must be prepared to talk over the boy's difficulties with him; one must learn his interests and attitudes. In addition, a knowledge of his abilities, his home environment, the use he makes of his free time and a host of other items of information are needed.

Considering the crowded programs of the teachers in the

<sup>2</sup> Rauth, J. E., *The Moral Instruction of the Delinquent Boy*. Journal of Religious Instruction, 1940, 10, 488-494.

parochial schools, it is hardly fair to ask them to attempt such an analysis of each one of their problem children. However, one cannot help but deplore the expelling of these children from the parochial school and thus cut them off from its influence—an influence that they need much more than the well-behaved docile pupils who give little or no trouble.

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## SOCIAL SECURITY, THE DILEMMA OF THE COLLEGES\*

When Social Security legislation was enacted in 1935, colleges, together with other non-profit organizations, claimed exemption, and this was granted without question. The colleges recognized that exemption from the Social Security law created for them a moral obligation to provide for the old age of their faculty and non-academic employees. In trying to meet this obligation, most colleges found that there were great difficulties in their way, especially in trying to provide a practical plan for members of non-academic staffs, such as mechanics, janitors, kitchen help, etc.

It has been comparatively simple to set up a suitable plan to cover the academic staff, but it is practically impossible to provide a satisfactory plan for non-academic employees. If a faculty member remains in his profession, even though he transfers from one college to another, a private policy of old age insurance will be of use to him in any college. But the situation is far different with non-academic employees. Such employees may come to a college holding a Social Security card. This will be of no use to them while they are employed by the college. If they are covered by a private plan while at the college and leave there to follow their line of work elsewhere than at another college, their private policy will be of no use to them. Under the federal plan, these difficulties would not exist, and, at the same time, the cost would be considerably less. Wrestling with such problems, a constantly growing number of college executives are coming to the belief that inclusion under Federal Social Security is both necessary and inevitable.

Amendments made to the Social Security Act, effective in January of the current year, make the federal plan much more attractive, especially as it refers to old age pensions and survivors' benefits. In addition, the operation of the plan was pushed ahead so as to begin in 1940. This accentuates the dilemma in which the colleges find themselves—to be or not to be under Federal Social Security.

There are two very important implications of the federal plan that have made the colleges decidedly hesitant—and rightly so.

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\* Reprinted from the *College Newsletter*, May, 1940.

The first is the fear of losing their tax-exempt status, and the second is unwillingness to submit to the unemployment feature of the Act. This unemployment tax would place an inequitable and heavy burden upon the colleges. It would be inequitable because there is no unemployment in the colleges in the sense in which it is found in business or industry. The employees of colleges would profit very little from this tax, which would, in effect, be a contribution to unemployment insurance for employees in industry where seasonable unemployment is frequent. It would be a heavy tax because it would represent 3 per cent of the total payroll. In order to provide funds for such a tax, the colleges might be forced to reduce the number of employees, thus creating more unemployment.

The financial officer of one of our large universities told the writer that he had made a careful study of the possible effects of this unemployment tax on his institution. He found that it would cost his institution \$270,000 yearly, and that the most that the employees could receive in one year would be \$7,500. In Pennsylvania, the privately supported colleges have a total yearly payroll of \$16,202,000. If they are to be required to pay an unemployment insurance tax of 3 per cent, this would mean that these colleges would have to pay yearly to the Federal Government a sum slightly in excess of \$486,000. This would represent practically a net loss to the colleges and their employees would receive little or no benefit.

The tax for old age pensions works in an altogether different fashion. Every cent of money paid jointly by the institution and the employees comes back eventually to each and every employee or his survivors many times over.

The attitude of the Social Security authorities at Washington has been very adverse to considering any separation of old age insurance and unemployment insurance. However, they have twice experienced the pressure which the colleges of the country can bring to bear to hold up inclusion under the Act. There are now signs that the Social Security Board is willing to meet the objections of the colleges.

In this connection, it is of interest to note that Senate Bill No. 3579, introduced recently by Senator Walsh, would amend the Social Security Act to permit the inclusion of colleges and other non-profit and charitable institutions under the provisions



for old age and survivors benefits *only*, in such a way as to safeguard the tax-exempt status of these institutions. For Catholic institutions, it should be noted that clergy and religious are explicitly exempted.

The Walsh Bill has already received the endorsement of the Board of Directors and the Commission on Public Relations of the Association of American Colleges. They seek the support and endorsement of all of the member colleges.

Having followed this whole question very closely from the beginning, the writer sees, in the Walsh bill, hope for a satisfactory solution of the dilemma in which the colleges find themselves. It is his considered judgment that it is the part of wisdom for the colleges to support actively this bill.

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## THE PSYCHOLOGY OF ROBINSON

To any teacher interested in the child as a developing human being with God-like possibilities, the study of psychology is as fascinating as it is important. Not only does one read texts on the subject, the training of the adolescent, the dynamic forces that motivate conduct or the "fabrie" of character and its possible transmutations, but one seeks out possible sources of help and searches for opportunities of applying directly or indirectly these psychological bits gathered at different turns.

Edward Arlington Robinson, with his interest in the soul of man, provides ample material for character study, and since religion is inevitably bound up with the growth and perfection of man's character, Robinson's poetry can easily be used either in religion classes to give a modern application to the timeless doctrines of Christ, or in English classes where his psychology might simply be stressed after the Socratic method till pupils deduce practical conclusions on life and how it should be lived.

In his delineation of character, Robinson deals with life as it is, a mixture of good and evil. He recognizes the dual composition of man and the necessary tension that results in an effort to insure the dominance of the higher life. More often than not he depicts the character that has not been so successful in this struggle but has allowed one of the Concupiscences to dominate it. His character sketches are often the story of failure—failure caused by varying weaknesses, yet redeemed in part by good qualities, which are rarely seen by the hypercritical. He warns us, in "The Man Flammonde from God knows where," not to condemn others too sweepingly, for the sinful have their virtues. How often we are blind to them because, holding the penny of our own righteousness so near our eye, we cannot see around us and we conclude there is no beauty anywhere save in our copper pence.

"There was a woman in our town  
On whom the fashion was to frown;  
But while our talk renewed the tinge  
Of a long-faded scarlet fringe,  
The man Flammonde saw none of that,  
And what he saw we wondered at—  
That none of us, in her distress,  
Could hide or find our littleness."

Flammonde is a failure himself,

"And what he needed for his fee  
To live, he borrowed graciously.

Rarely at once will nature give  
The power to be Flammonde and live."

and yet Flammonde, for all his mystery and unpaid debts, had a heart more full of kindness than his righteous neighbors. It was he who

"... told a few of us the truth."

and opened closed purses in charity to develop the talents of a poor child; it was he who settled feuds generations old, so that now they

"... had each other in to dine."

Flammonde, "the Prince of Castaways," the burden on society who fails in one way, succeeds in another, and accomplishes the harder tasks of "judge not that you be not judged," "love your neighbor as yourself," "blessed are the peacemakers."

Robinson treats of two types of failure, the one due to subjective causes and the other due to circumstances. Over circumstances we have no jurisdiction, but reactions to outward events can be controlled and it is this dominance of events by the higher self that makes for real greatness. Greatness cannot be striven for as a primary goal; it comes to man as a reward for adequately meeting the little things of life, but when the little things remain unheeded and one's position and influence depend on the half million which "drew the breath of six per cent" it is not surprising that untoward circumstances bring ruin and create a Bewick Finzer.

"And something crumbled in his brain  
When his half million went.

Poor Finzer with his dreams and schemes,  
Fares hard now in the race,

He comes unflinching for the loan  
We give and then forget;  
He comes, and probably for years  
Will he be coming yet,—  
Familiar as an old mistake  
And futile as regret."

One pities this inability to adjust to misfortune, the impossibility of living normally without riches so that "something crumbled in the brain." One cannot help contrasting this ill result of poverty with St. Francis's choice of it. Both were wealthy men and both by different ways became penniless. Why did not St. Francis regret his chosen lot or lose his mental balance in an effort to follow the new ideal? No such tragedy occurred but rather he developed a kindness to the poor and a tenderness for the unfortunate that led him even to an association with lepers. The little poor man of God was filled with an exuberant joy that sent him singing through the streets of Italy composing his hymns of jubilation that still are classics of divine praise. Had his heart not been emptied of the world's encumbrances by Christ's counsel of poverty we would not have had this lovable "everybody's St. Francis." But with Finzer it was not so. There was no greatness of soul to clasp the hand of Lady Poverty and walk upward with her. There was only the vacuum left by the emptying out of this world's goods. An inordinate love of riches always works to the undoing of the unfortunate man. If the catastrophe does not come as it did to poor Finzer it comes in a subjective way as it did to Aaron Stark, the lonely unloved miser, or as it did to the exteriorly perfect Cory. Wealth creates problems, and not only problems of unrest, and worry and discontent; one acquisition calls for another, success increases to the gratification of vanity, charity grows cold, suspicion creeps in, going so far as to suspect the loyalty and devotedness of sincere friends. Though wealth can "flutter pulses" and "glitter when it walks," it cannot give the peace that surpasses understanding. We are appalled at the unexpected tragedy of Richard Cory.

"And he was rich—yes, richer than a king—  
And admirably schooled in every grace;  
In fine, we thought that he was everything  
To make us wish that we were in his place.

So on we worked, and waited for the light,  
And went without the meat and cursed the bread;  
And Richard Cory, one calm summer night,  
Went home and put a bullet through his head."

How true the words, "Blessed are the poor in spirit for theirs is the kingdom of heaven."



In his treatment of the grosser failures of life, Robinson is always restrained and one never finds in his work revolting passages or language better left unread. He is a man of culture, reared according to Christian ideals, and though he reveals the existence of sin and its shackles he never resorts to the vulgar or the cheaply sensational. The illicit love of Lancelot and Guinevere is passionately depicted when the Queen in Joyous Gard begs Lancelot to take her away, not to send her back to Camelot, yet the language is chaste. Passion, grief, yearning are all clamoring and in dramatic mood but couched in words that none need blush to read. And the weak-willed John Evereldown dominated by women states openly, when questioned, that he is going,

"Right through the forest, where none can see,  
That's where I'm going, to Tilbury Town.  
The men are asleep,—or awake, may be,  
But the women are calling John Evereldown.  
Ever and ever they call for me,  
And while they call can a man be free?

I follow the women wherever they call  
\* \* \*

God knows if I pray to be done with it all  
\* \* \*

But I follow the women wherever they call  
And that's why I'm going to Tilbury Town."

In "The Dark House" Robinson pushes his analysis to include the consequences of sin and the unbreakable binding force of habit.

"Where a faint light shines alone  
Dwells a Demon I have known.  
\* \* \*

For I know the Demon's eyes,  
And their lure that never dies.

There he is who is my friend,  
Damned, he fancies, to the end—  
Vanquished, ever since a door  
Closed, he thought, for evermore  
On the life that was before.  
\* \* \*

While a Demon's arms and eyes  
Holds them as a web would flies."

Here is the whole psychology of temptation and a fall, the enticing promise of pleasure, "the light shines," the "lure that never dies," the taste of sin—suggestion, pleasure and consent. Immediately upon the fall, the fruit of sin turns to ashes and the sinner finds that he was fooled. Robinson tells the story with truth, in restrained language but with a sense of destruction. The Bible handles a similar theme.

"A foolish woman and clamorous, and full of allurements and knowing nothing at all,

Sat at the door of her house, upon a seat, in a high place of the city,

To call them that pass by the way, and go on their journey:

He that is a little one, let him turn to me. And to the fool she said:

Stolen waters are sweeter, and hidden bread is more pleasant.

And he did not know that giants are there and that her guests are in the depth of hell."

The theme is the same though the wealth of suggestion of the last verse is not found in Robinson nor does he open his poem with such a sense of covered tragedy—a foolish woman, clamorous, overly adorned, and, as might be expected, knowing nothing at all. Though she sets her trap for the little ones it is the fool who apparently listens and runs headlong into eternal misery. Robinson seeks a means of escape for his victim.

"There's a music, so it seems,  
That assuages and redeems,

After that from everywhere  
Singing life will find him there;  
Then the door will open wide,  
And my friend, again outside,  
Will be living, having died."

Is this the doctrine of redeeming grace which gives life to the soul after its death by sin? It may be. When Guinevere, with "tears quivering in her pleading eyes," begged Lancelot not to put her aside

"He said, still burying in the coals and ashes  
Thoughts that he would not think,  
..... our path  
Led where at last it had an end in havoc,  
As long we knew it must.

A power that I should not have said was mine—  
That was not mine, and is not mine—avails me  
Strangely to-night, although you are here with me."

What power within man gives him the urge and the strength to refuse his appetites that which they clamor for? It cannot be a natural inclination, for nature demands satisfaction and not restraint. It is the oft repeated story of the prodigal's return—the story of grace triumphant over sin. The same recognition of grace is found in the seventeenth Octave where he tells a sorrowing soul that sorrow will always be with us and if we hope to find repose

"The soul must insulate the Real."

Here would seem to be the doctrine of the Indwelling of the Blessed Trinity; insulate the Real, allow God to live within us with power to heal and strengthen the soul—to give it rest. It is probable that Robinson knew nothing of this most consoling doctrine but he knew the need man has of God, he realized that man has responsibilities to His Maker and that failure to accept these obligations gives birth to acts that somehow transcend our material world. He voices this belief in "Calvary" when he cries out:

"Tell me, O Lord,—tell me, O Lord, how long  
Are we to keep Christ writhing on the cross?"

Robinson is an analyst of character with a quiet observation of human beings that searches the motive beneath the deed, the emotion in the heart, the real value of the inner self, nor is he fooled when affectation endeavors to cloak interior emptiness to sham the great. All classes of people arrest his mind, the butcher, the daily dealer in death so sensitive to pain at home; the old man of the forest, unable to bear his grief because Amayllis is no more; the millionaire, with full purse and hungry heart; the sharp tongued wife, weeping because she drove her husband from her door; the physician who, "with a slight kind of engine," put Annandale to rest; the magician, Merlin; Arthur, the king; knights and ladies, poets. No matter what their social rank, Robinson sees the man or woman as a human being and soon has his finger on the secret pulse of their hidden selves. It is not surprising that he judges people of both high and low de-

gree for were not all fashioned by the Great Artist who began His work with, "Let us make man to our image and likeness." All are created according to the same psychological laws and whether they dwell in castles or huts the same elemental passions and emotions sway them. Education may teach man to conceal his feelings and control his reactions, but the mainspring of conduct is still there, and with quiet eye Robinson sees it. In melodious speech that is at the same time energetic and arresting he shares his knowledge, his wisdom, his wit. What he shares is significant, and a careful reading of his psychology might make us more kind and humble, more willing to acknowledge, "But for the grace of God, there go I."

SISTER MARY CATHERINE.

Our Lady Academy,  
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## EDUCATIONAL NOTES

### GREGORIAN CHANT IN SCHOOL CURRICULUM

The ever-increasing number of schools that are adopting the liturgical movement as the basic theme of their regular course in music is the greatest tribute than can be paid to its twofold accomplishment, for the development of the voice to a superior tonal quality and beautiful modulation, second, the instilling of an aesthetic appreciation of the beauty of the Chant in a mode of Divine Worship.

Recently Mr. Edmund Holden conducted a rather systematic examination of the musical status in the schools where the Revised Ward Method has been introduced. His report, after having visited schools in Baltimore, Washington, Silver Spring, Fort Lee, Pittsburgh, Albany and other cities, was an undeniable testimony of the sound pedagogical principles of the Method. Mr. Holden stated that it was a genuine delight to hear the splendidly controlled and modulated singing tones that were developed even in the younger children. He noted the precision and unconscious grace of the rhythmic gestures and commented on the clear enunciation and perfect naturalness with which even the most difficult musical passages were rendered. One finds it intensely gratifying to observe at the Model School of the Sisters College in Washington, D. C., where the progress of each of the grades in their respective phase of the work is remarkably noticeable. The demonstration in rhythmic throughout was inspiring, but particularly in the primary classes the exercise showed the ingenious method of developing a sense of rhythm at an age when physical activity is the essential channel for mental adaptation. The third gesture was "danced" to a Brahms's waltz by the wee tots of the first grade. Their enthusiasm carried them on delightfully so that, totally oblivious of audience or observation, one little chap exclaimed: "This is such fun!" While the gestures were continued by one group the others simultaneously sang a rhythmic melody exercise. The result was a perfect aesthetic harmony. The second grade evidenced further development of the rhythm by singing with chironomy several

songs of varied types from their attractive chart. That the real aim of this rhythmic study is the proper rendition of the beautiful chant of the Church's liturgy was convincingly shown by the choral reading of the "Kyrie" from the Ward Chart. With ease and grace the incomparable flow of the Chant was rendered by these little children of seven years of age.

The Third Grade, which had progressed to the study of the Minor Mode, demonstrated the technical ability acquired by aureal memorization, finger drills and ear-training tests. They portrayed excellent musical skill when they chanted the melodious Gregorian "Gloria" of the Mass and also the "Sanctus" and "Benedictus" of the Requiem, but their expressive interpretation of the Latin phrases in English proved the value of their regular classroom instruction in the official language of the Church.

The Fourth Grade not only composed original melodies based on modulation from Major to Minor Modes but sang phrases in polyphonic music, and also the Credo of the Mass and other liturgical selections. The fifth grade, enthusiastically studying neums and the chironomy of words and melodies, demonstrated their progress in the Chant by the impressive singing of the "Introit" of the Requiem. Even God's own sweet Mother must have rejoiced as these innocent children lifted their sweet voices to praise her with a lovely rendition of the "Ave Maria," an exquisite polyphonic interpretation.

Witnessing the result of such early training, not only for the development of the individual, but for the furthering of God's Honor, we are not astonished that He has benignly prospered the work of the Revised Ward Method. Each year the number of seminaries, monasteries and other schools adopting the Method is increasing. The demand, therefore, for an increase of trained teachers in this field is becoming yearly more insistent and has made it necessary to open new centers. Besides the regular classes in Ward I, II, III, IV conducted each summer at the Catholic University of America, there will be similar courses during the summer sessions at Webster College, and Notre Dame Music School at St. Louis, as also at Cincinnati, Pittsburgh, Buffalo, and Baltimore.

Surely Mrs. Justine Ward must feel recompensed as she realizes that her self-sacrificing work has borne fruit and that in

America as well as in so many countries of Europe the beautiful liturgy of the Church is being revived not in a spasmodic transitory fashion, but firmly rooted for greater growth in succeeding generations because the children have learned to love the soulful chant that so enhances the services of the Church. May the endeavors of all those interested in promoting this noble project continue to be blessed with success until in every church of every diocese the unity of our Faith be expressed in a unism of Chant—that beautiful “Gregorian Chant”—that with the other sublime ceremonies of the liturgy constitute a glorious part of our Christian heritage.

PRESIDENT OF FORDHAM UNIVERSITY SCORES MODERN EDUCATION

Modern education was criticized for having “broken continuity with the past” by The Very Rev. Robert I. Gannon, S.J., President of Fordham University, in an address before the annual convention of the American Council on Education held in Washington, May 3 and 4.

Speaking on “General Education and the Jesuit Conception of Education,” Father Gannon defended the Liberal Arts system, as advocated by the Society of Jesus for four centuries, calling the Liberal Arts College one “of the four great treasures of our social inheritance.” Taking modern education to task for losing its “sense of values,” Father Gannon asserted that “as a result from the graduate school to the pre-school nursery everybody is trying something new every day, and this confusion, this motion without direction, is what they call progress.

“In the circumstances, the situation is not surprising. Yesterday’s theory has to be discarded today because the only real reason for adopting it was that it was yesterday’s. You can look in vain for any sound or consistent philosophy beneath the whole thing.

“Not long ago Mr. H. G. Wells, the irrepressible bad boy of English letters, speaking at the British Association for the Advancement of Science, edified us with his latest theory on education. It consists, apparently, in feeding students from infancy on carefully selected passages from his own Outline of History—at seven shillings the volume. The next prophet to arise will probably announce that since cerebration is largely a

matter of diet, you have only to count your vitamins toward a degree instead of your credits, 5,000,000 vitamin A, 5,000,000 vitamin B, Bachelor of Arts. An indefinite number of both, together with an original cartoon, Doctor of Philosophy. If he does, that theory like the rest will be taken up for a time with religious enthusiasm in all the Halls of Confusion throughout the country. It will supplant all others because it is the latest thing—and the latest thing is always better than anything that went before it. Their defense will be to tell you: 'Times are changing. Off with the old and on with the new.' Instead of arguing that civilization is being transformed rapidly under our eyes, strange forces are being let loose every day and therefore this is, above all times, a time for conservation—in the original sense of *conservare*—a time to gather together our cultural heritage and protect it; to make more sure than ever of the great essentials; to see where the whole thing is leading us, up or down.

"Instead of that, the cry seems to be—let us change our education as fast as our declining civilization changes. Our civilization is breaking up; let us break up our schools with it. In other words, our schools and colleges seem to be regarded as a stage, as a mirror of contemporary society, so that, as society becomes less and less interested in the beauty of literature, the clarity and penetration of philosophy, the sublimity of religion, these things should be correspondingly replaced in the curriculum by fact-finding sciences and utilitarian courses. We protest, of course, that our colleges should not be mirrors to reflect contemporary society, they should be torches to light it and lead it; but our protest is drowned out by the sheer noise of modernity.

"As a consequence of all this, the College of Liberal Arts has been increasingly ignored of recent years. There has been a welter of professional schools and trade schools. Even in the institutions that claim to be colleges, everything is pre-law, pre-medical, pre-dental, pre-business, pre-podiatry—all of it looking to information, facts, dollars and cents; none of it helping the student to 'see life steadily and see it whole'; to see life and live life as the great men before us lived and saw it—'*mutatis mutandis*'—of course. For some things have to change. 'Subjects change, problems change, activities change, but ideas and qualities abide,' or should abide, and helping them to abide is the chief



function of the Liberal Arts. So that a man who has had a liberal education is a citizen not only of the whole world but of all time. The finest souls of every generation are all within him, of a single blood, and he feels their blood flow through the veins of his own ideas. He is not ill at ease with that small group of really cultured men who can keep a grip on the treasury of the past while they manage to grasp the present and plan for the future. For a college of liberal arts will give him philosophy, the natural sciences, history and literature, not, however, as a lot of separate items, but all welded together in some kind of interpretation of his own experience and of the world in which he lives. All this it will give if it is a true college of Liberal Arts. There are, unfortunately, too many of the counterfeit type in America today. Too many that have gone completely modern and are now cold blooded emporia selling chunks of dead information at ten dollars a point. Some of them will deliver it at your home, sealed with this their seal on the tenth day of June. They really ought to wrap it in cellophane. We insist, therefore, that it is only the right kind of Liberal Arts college that will give a man grounds for a true criticism of life; that will hand on the great inheritance of the past."

#### CONVENTION OF PENNSYLVANIA C.E.A.

Courses in citizenship at Catholic educational institutions were stressed as one of the most useful phases of the curriculum in the task of correlating religion and education, at the twenty-first annual convention of the Catholic Educational Association of Pennsylvania, held in Philadelphia, April 26 and 27.

In a resolution adopted at the convention, "the Catholic ideal of religion as an integral part of education" was reiterated and the principle set forth that "better citizens in our American democracy will result if religion is looked upon as a part of the civic life and activity of the community and not only as a purely personal necessity."

The convention, the theme of which was "Catholic Citizenship in the American Democracy," opened with a Mass celebrated by the Most Rev. Hugh L. Lamb, Auxiliary Bishop of Philadelphia. Bishop Lamb asserted that "religion is not a personal concern, but a civic necessity" and that "Catholic schools are important

in safeguarding the morals of our children in this dangerous age." He added that a good Catholic, conscious of and faithful to his obligations, is necessarily a good citizen.

In the keynote address of the convention, the Rev. George E. O'Donnell, of St. Charles Seminary, Overbrook, Pa., traced the relationship of Religion and the State through the ages, and said two dominant tendencies in the United States resulting from the divorce of religion and education are the purely secular view of an increasing number of statesmen and the growing idea of the omniscient state. Both of these attitudes, Father O'Donnell said, spring from materialism and must run counter to religion.

The Rev. Joseph J. Wehrle, of Erie, was elected president of the Association, and at the invitation of the Most Rev. John M. Gannon, Bishop of Erie, the Association voted to hold its 1941 sessions in Erie. His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, is Honorary President.

Other speakers at the convention were:

The Rev. Francis J. Connell, C.S.S.R., of the Redemptorist Seminary at Esopus, N. Y.; the Rev. Vincent Mooney, C.S.C., Director of the Catholic Youth Bureau of the National Catholic Welfare Conference; Prof. Paul Mahady, of Seton Hill College, Greensburg, Pa.; Judge Robert V. Bolger, of the Philadelphia Orphans Court; the Rt. Rev. Msgr. James E. Heir, Pastor of St. Patrick's Church, Pottsville, Pa.; the Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference, and Secretary General of the National Catholic Educational Association; the Rt. Rev. Msgr. Joseph V. McClancy, Superintendent of Schools in the Diocese of Brooklyn; the Rev. John H. Donnelly, Chaplain of Newman Clubs in the Middle Atlantic Area; Woodward W. Jones, assistant to the Treasurer of the State of Pennsylvania; Miss Sara E. Laughlin, Student Counsel for the Archdiocese of Philadelphia; the Rev. Thomas J. Quigley, Superintendent of Schools in the Diocese of Pittsburgh; Mrs. Serena F. David, Principal of Northwest School, and Miss A. Reaga Mullen, Principal of Cornman School, Philadelphia; the Very Rev. Philip J. Furlong, Rector of Cathedral College, New York; and the Rev. Austin G. Schmidt, S.J., of Loyola University, Chicago.

"CATHOLIC DIGEST" TO ISSUE EDITIONS IN BRAILLE FOR BLIND

One of the most significant developments in the history of Catholic charitable work among the blind in the United States will take place in the near future when the *Catholic Digest* will appear in a braille edition.

Announcement to this effect was made in the May issue of the *Digest*, a monthly magazine published in St. Paul. Thus, it is believed, the *Digest* will become the first Catholic magazine in the country, if not in the world, to appear in both the regular form for the seeing and in braille for the blind. Management and staff of the braille edition will be identical with that of the sponsoring magazine.

According to present plans, the September, 1940, issue of the *Catholic Digest* will be the first issued in braille. It is expected the first braille edition will run to 1,000 copies, although as rapidly as adequate support is forthcoming, this number will be increased.

The announcement in the May *Digest* states the blind will receive the braille edition at no cost. It is hoped to finance the project from donations.

Decision of the *Catholic Digest* management to issue a braille edition was made as the result of widespread insistence on the part of workers among the blind, Catholic and non-Catholic.

Content of the braille edition will be exactly the same as that of the *Catholic Digest* for the seeing, which every month contains condensations of articles chosen from among those appearing in some 200 Catholic periodicals read regularly and of Catholic articles gleaned from secular publications as well. The *Catholic Digest*, launched three and a half years ago, has grown steadily to a present printing of approximately 100,000 copies monthly.

Statistics on the possible number of blind which it will be possible to reach eventually are scanty. However, it is estimated there are over 120,000 blind in the United States. In one eastern diocese alone 1,300 Catholic blind were contacted by workers.

It is regarded as especially fitting that the *Catholic Digest*, representative of the best in Catholic writing, should be put out in a braille edition, inasmuch as Louis Braille (1809-1852), who originated the raised printing which bears his name, as well as his predecessor, Valentin Haüy (1745-1822), who began the movement looking toward education of the blind as a class, were

Catholics. Braille, blind himself from the age of three, realized the inadequacy of the line-letter systems of raised printing then in use. He simplified a 12-point system to his own 6-point printing, which was much easier to learn. Thus each letter of the alphabet is reproduced by means of no more than six embossed points. With slight modifications, Braille's system of letters, numbers and musical notes is essentially the same today as it was the day he gave it to the world in France.

#### CATHOLIC UNIVERSITY LITERATURE SERIES

In response to the repeated requests of Catholic high school teachers for a literature series, the Catholic University of America is sponsoring the edition of a four-volume set to meet the needs of our secondary schools. The four anthologies, with supplementary interpretative and historical material, will be accompanied by four work-books for students and four teachers' manuals. Dr. Roy J. Deferrari is director of the project.

The aim of the series is threefold: to offer a standardized body of selections and course of study which will meet college entrance requirements and representative courses of study, to represent justly Catholic selections of literary merit, and to present the entire body of subject matter in the light of true philosophic principles and the best pedagogical methods.

In view of the momentous task of placing in this twelve-piece set the material necessary for the adequate study and teaching of literature in our Catholic high schools, the University is organizing outstanding literary figures in America for a large co-operative project. The editorial staff includes a committee on objectives and selections, a group of contributing editors, and the editors proper. The committee on objectives and selections is an advisory group composed of teachers, writers, and critics who have had experience in both high school and college teaching. The contributing editors comprise noted authorities in various fields who are providing sections of literary theory or history. The editors proper are a small unit of experienced teachers who are taking part in the work of both groups and are forming the series into a unified and organic whole.

The desire of the staff is to provide a program for the teaching of literature as well as a series of textbooks. Editors are giving



special attention to the suitability of the selections for the grade level of the pupils and to the necessity of providing for individual differences. In order to bring to the English field the best applications of recent findings in psychology and pedagogy, several research projects have been inaugurated. The selections, the teaching equipment, and the editorial aids of the texts are being subjected to a rigorous testing program previous to publication.

Since the editorial staff of the series is larger than that of most anthologies, work on the books is progressing steadily. Already steps have been taken to extend the cooperative labors of Catholic literary and scholarly talent in America to the fields of junior high school and college textbooks.

#### SURVEY OF THE FIELD

A Conference of Diocesan Superintendents of Catholic Schools and Secondary School Principals will be held June 26-27 at the Catholic University of America, prior to the opening of the annual Summer Session. Centering about the general topic "Contemporary Problems in Catholic Secondary Education," two general sessions will be held each day. Dr. Roy J. Deferrari, Secretary of the University, is in general charge of the Conference. Among the speakers will be: Sister Immaculata, O.S.B., Instructor in Education at the Catholic University; the Rev. Dr. George Johnson, Head of the Department of Education at the University and Director of the Education Department of the National Catholic Welfare Conference; Dr. Charles H. Judd, of the National Youth Administration; Floyd W. Reeves, Director of the American Youth Commission; Sister Ann Cowley, O.S.B., of the University's Department of Education; Mrs. Eugenie Leonard, Lecturer in Education at the Catholic University and a member of the staff of the U. S. Office of Education; Dr. Robert H. Connery, Director of the University's Commission on American Citizenship; and the Rev. Thomas J. Quigley, Superintendent of Catholic Schools for the Diocese of Pittsburgh. . . . One hundred and twelve Catholic universities, colleges and normal schools have made announcements that they will conduct summer sessions this year, according to information received by the Department of Education, National Catholic Welfare Conference. It is expected that the number will reach 120. Of the institu-

tions that have made announcements 21 offer courses only for members of religious Orders. The enrollment in Catholic summer schools has grown rapidly in recent years. In 1936 there were 38,803 students enrolled in summer sessions. In 1938 there were 44,803. Enrollments this summer are expected to reach 48,000. Some of the new courses offered are Youth Guidance; American Foreign Relations; Rural Sociology; Radio in the Classroom; Federal Income Tax; Papal Encyclicals; Training for Mentally Handicapped Children; Radio Technique; Twenty-five Years of European Politics; Fundamentals of Catholic Citizenship in the United States; Europe Since the World War, and Children's Social Welfare. . . . More than 600 pamphlets, books and journals, which bear the imprint of the Catholic University of America Press, and the publications of the learned societies for which the press acts as publishing agent, are listed in the first Catalogue of Publications at the University. Organized in the Golden Jubilee Year under the direction of the Most Rev. Joseph M. Corrigan, Rector of the University, the Catholic University of America Press centralizes the publications activities of the University and, through the regular issuance of catalogs, will provide a means for making known to other schools and universities, to publishers, societies and organizations, and to the reading public the many books and periodicals issued by the University. . . . The Diocesan Teachers Conference held in Manchester, N. H., May 2, was attended by over 1,200 teachers. The speakers included the Most Rev. John B. Peterson, Bishop of Manchester; the Rev. William P. Clancy, Superintendent of Schools in the Diocese of Manchester; the Rt. Rev. Msgr. Richard J. Quinlan, Superintendent of Schools in the Archdiocese of Boston; the Rev. Dr. William Kelly, Superintendent of Schools in the Archdiocese of New York; the Rev. Edward Gorman, Superintendent of Schools in the Diocese of Fall River; and the Rev. William Daly, Director of Catholic Literature in the Archdiocese of Boston. . . . The Rev. Edwin V. Stanford, O.S.A., President of Villanova College, was honored at a dinner there tendered him by the Advisory Board of the Association of College Presidents of Pennsylvania, of which Association he is President. Twenty-six College Presidents of Pennsylvania and executive directors of three national educational organizations were guests at the dinner. Father

Stanford is also President of the Association of American Colleges and former President of the National Conference of Church-Related Colleges. Among the speakers were: The Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference, and Secretary General of the National Catholic Educational Association; William Mather Lewis, President of Lafayette College; Frederick P. Corson, President of Dickinson College; William P. Tolley, President of Allegheny College, and Clement C. Williams, President of Lehigh University. . . . The Aquinas High School for Girls, a new \$400,000 high school, in New York, was formally dedicated May 5th, by the Most Rev. Francis J. Spellman, Archbishop of New York, in the presence of many distinguished educators and other persons. The new high school, the first building dedicated in the Archdiocese of New York by Archbishop Spellman, accommodates 600 students. Its teaching staff will be supervised by the Dominican Sisters of the Congregation of Our Lady of the Rosary, at Sparkill, N. Y. . . . Sponsored by the Catholic Library Association, a National Catholic Book Week is to be held in the latter part of October. The exact dates have not yet been selected. The purpose of the Week, it was announced, is to place in the hands of the average Catholic a key to books he can read and enjoy. This, it was stated, will be accomplished by distributing nationally a "Reading List for Catholics" during the Week. The list will contain about 700 titles. . . . The Rev. John W. Dunn, C.M., Director of Libraries at St. John's University, Brooklyn, has been appointed chairman of the newly created Library Commission of the College and University Department of the National Catholic Educational Association. The commission, which will replace the association's old Library Board, will supervise all matters pertaining to libraries in Catholic colleges and universities throughout the United States. Rev. Julius W. Haun, president of the College and University Department of the N.C.E.A., appointed the commission, other members of which will be the Rev. Francis J. Manning, O.P., of Providence College; Mother Marguerite, O.S.U., of the College of New Rochelle, and Phillips Temple of Georgetown University. The work of the Committee on Libraries and Library Holdings of the N. C. E. A. also will be taken over by the new commission. . . . The Rev.

Gustave Dumas, S.J., Dean of the Graduate School of Fordham University, has been named Director of the Program Committee for the centenary of the University, which will begin next September, according to an announcement made by the Rev. Robert I. Gannon, S.J., President. . . . The Rt. Rev. Msgr. Luigi Ligutti, of Granger, Iowa, was elected Executive Secretary of the National Catholic Rural Life Conference, May 7, at a meeting of the Conference's Executive Board in St. Paul. Monsignor Ligutti, a former President of the Conference, succeeds the Rev. James A. Byrnes, who resigned after serving since 1935. Father Byrnes will retain the editorship of *National Catholic Rural Life Bulletin*. Monsignor Ligutti is widely known as a leader in the promotion of better spiritual and material conditions in rural areas of this country and a pioneer in the formation and development of Catholic rural life activities. . . . In her election as President of the Association of Collegiate Schools of Nursing, at its annual meeting in Philadelphia, Sister Olivia, Dean of the School of Nursing at the Catholic University of America, becomes the first nun ever to hold the presidency of a general national nursing body in this country. Sister Olivia is also a member of the Board of Directors of the National League of Nursing Education and is the first Religious ever to hold a national office in that 47-year-old body. A member of the Order of St. Benedict from Duluth, Sister Olivia was formerly Superintendent of St. Mary's Hospital in that city. In 1925 she came to Washington to take charge of St. Gertrude's School of Arts and Crafts. She was appointed Head of the Department of Nursing Education at the Catholic University of America in 1932 and when the department was raised to the rank of a school in 1936 she was named Dean. The Association of Collegiate Schools of Nursing is composed of institutions giving courses leading to the degree of Registered Nurse and Bachelor of Science of Nursing. It is the highest ranking organization of its kind. . . . The dedication of the new scientific research laboratories at Marymount College, Salina, Kans., took place April 16. Dr. George Sperti Sperti, member of the Pontifical Academy of Sciences and director of the Institutum Divi Thomae, spoke on "Cooperation, the Keynote of Successful Research." After the program His Excellency, Most Rev. Frank A. Thill, Bishop of Concordia diocese, assisted by



the Rev. Cletus A. Miller, dean of the Institutum Divi Thomae, and the clergy of the diocese, blessed the equipment. The ceremony closed with solemn Benediction. The Marymount unit will be under the supervision of Dr. Sperti and his staff and in direct charge of Sister Mary Grace who received her Doctor's Degree in Chemistry at the Catholic University of America in 1931. . . . The Knights of Columbus Supreme Council Boy Life Bureau, in conjunction with six leading Catholic colleges, will conduct its seventeenth annual Summer Schools in Boy Leadership beginning at Regis College, Denver, on July 8. Upon completion of the sessions at Regis on July 13, courses will be offered in succession at St. Thomas College, St. Paul, July 15 to 20; Xavier University, Cincinnati, July 22 to 27; Niagara University, Niagara Falls, N. Y., July 29 to August 3; Fordham University, August 5 to 10, and Boston College, August 12 to 17. The schools will be open to any Catholic man 18 years of age or older and will include lectures on the problems confronting youth, the nature of the younger and older boy, the selection and training of leaders, organization, activities, program planning and operation, the Columbian Squire program, dramatics and reading for boys, camping and games leadership. Special sessions will be devoted to scouting under Catholic auspices and to the objectives and operation of the Catholic Youth Organization. . . . The Catholic Dramatic Movement is again conducting its Summer School in Drama for the third successive year. For the past two years it has been held at Marquette University. This year it will be held in the new headquarters of the School of Dramatics, 325 East Kilbourn Ave., Milwaukee, Wis., which was opened last fall. Here the students will have an opportunity to do their practical work in a regular and well equipped theater workshop under competent supervision. . . . Two more brochures have been added to the study club series of the National Catholic Conference on Family Life—"Preparation for Catholic Family Life," by the Rev. Bakewell Morrison, S.J., of St. Louis University, and "ABC Religion: Training the Child in the Home," by Sister Mary, I.H.M., of Marygrove College, Detroit. Several other numbers of the series are under way. Already in use for some time are: "Christian Marriage: A Commentary on the Marriage Encyclical," by the Rev. Dr. Edgar Schmiedeler, O.S.B.; "The

Adolescent," by Dr. Henry C. Schumacher; "Home Economics," by Mary L. Callahan and Sister Mechtilde Schaaf. . . . A feature of the twenty-fifth annual conference of the Newman Club Federation will be special exercises in the Temple of Religion at the World's Fair, New York, on Sunday, July 7. A national radio hookup will broadcast the ceremonies, which will commemorate the Silver Jubilee of the Federation. More than 1,000 delegates and chaplains from all over the country are expected to attend. Conference sessions will be held at New York University and Columbia University on July 5 and 6. Among the outstanding speakers who will address the delegates are: the Rev. Thomas Burke, C.S.P., Chaplain at the University of California and former Superior of the Paulist Congregation; the Rt. Rev. Msgr. Richard J. Quinlan, Superintendent of Schools in the Archdiocese of Boston and Newman Club Chaplain at Massachusetts Institute of Technology; and the Rev. Dr. Joseph Leven, Director of the National Center of the Confraternity of Christian Doctrine. . . . Mother Mary Joseph Butler, Superior General of the Religious of the Sacred Heart of Mary, died, April 22, at the age of 79. She was the foundress of the Marymount colleges and schools in this and other countries. Recognized as one of the foremost of the Church's educators of women, she was the first American to become Superior General of her Order, which was founded in France in 1849.

## REVIEWS AND NOTICES

**Learning To Write in College**, by Reed Smith. Boston: Little, Brown & Co., 939. Pp. xii+586. Price, \$2.00.

This textbook has personality. Summer school instructors in English and teachers meditating a change for the 1940-41 semesters should hasten to see for themselves the value of this volume. It is one of those books that teachers put out from time to time, with this alluring difference—Professor Reed Smith has not allowed his twenty-five years of experience as a teacher of written English (and the subject can be taught) to deprive him of the human side of the task. His book displays throughout a sympathetic understanding of the worries, needs, and indifference of varied types of students who come to the college classroom for instruction in learning to write. His method does not make work easy. It removes the glooms that too often darken the approach to writing in college. Sometimes high school training in writing is a mere fussing around with the subject, not the actual trouble of trying to say in words on paper what is in the mind or the imagination. College classes then carry a double load.

Professor Smith's textbook will be a source of inspiration to hard work for students who will learn at once from its early chapters to understand the tools of the trade of writing. Tools are useless without a lucid explanation of *how* to use them. Professor Smith has not forgotten that. After introducing a class to the material of the means of success in writing, an instructor who uses this volume is certain to discover his students becoming aware of what clearness means. The *art* of writing is another matter, a technique, however, gifted students will acquire from their interest in the methods of this delightful book of instructions.

The text has four parts. The first one, Fundamentals, leads to a longer second section entitled Writing for Practical Purposes. Here the author has been generous with originality, an originality of humor and common sense. Without hesitation or doubt it must be said that three chapters of this second part possess superiority to anything else in print on their topics. What other textbook can compare with the vivid values of this one's seventh chapter, "Chain Paragraphs and Jointed Sub-

jects," its eighth chapter, "Revising and Rewriting," or its sixteenth chapter, "Clear Reasoning and Straight Thinking?" From the third part, Word Study and Vocabulary Building, the student goes forward to the more difficult assignments of Imaginative Writing.

First and foremost, the author tries to emphasize the constants or fundamentals of learning to write—such matters as grammar, analysis, spelling, punctuation, paragraphing, and, in particular, the learning-to-write-by-writing. He believes the last item is the one and only way to go about it. His philosophy of training is definite: he sees and speaks of the invalidity of the variables, marginalia, and other pretty substitutes that some of the radical or more advanced groups of English teachers are offering as enticing replacements.

In detail, throughout the chapters of each part, Professor Smith presents both the discussions and the examples of the different topics with good humor and unexpectedness. Not a single chapter is dull; each is enlivened with intelligent surprises. *Learning to Write in College* is a work of superlative interest; it is a brilliant result of a brilliant teacher's experience.

DANIEL S. RANKIN.

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**Peculiarities of the Presidents**, by Don Smith. Van Wert, Ohio: privately published. Pp. 132.

Presidents of the United States despite their high status have had their personal peculiarities, some of which were very human, and these have been gathered together by Mr. Smith after considerable delving in out of the way books and places. His intent is to show that our chief executives have been more interesting than their state papers might indicate and thus enliven the dull pages of history for students and general readers. He has been very careful so there is no muck-raking or anecdotes of an objectionable character. Indeed, he has nothing to say about marital difficulties, or about divorces or escapades in presidential families. There is nothing that the censor would not pass. There are questions and answers, and keys to the illustrations and the interesting lore contained in the little volume.

A pupil will learn that Johnson was taught to read by his wife; that Jefferson improvised his own edition of the Bible; that Madison and Wilson used shorthand; that Fillmore was a self-



taught clothier's apprentice; that Zachary Taylor did not vote until he was sixty-two years old; that Theodore Roosevelt was a voracious reader as well as a strenuous rider and hunter; that Wilson and Garfield were college presidents; that Ben Harrison made 140 speeches in 30 days in an era when public men composed their own addresses; that the erudite Wilson had a vocabulary of 62,000 words and it might be added was no linguist; that Andy Jackson married the same woman twice; that Bachelor Cleveland married a girl of 22 years of age when in the White House; that Taylor's pioneer wife smoked a corn-cob pipe in the privacy of the White House; that Mrs. Taft was responsible for the Japanese cherry trees in Potomac Park; that General Grant wept when Nelly was married to Algernon Sartoris; that Hoover, Protestant, was married by a Catholic priest; that Taylor's daughter eloped with the youthful Jefferson Davis; that Buchanan lived and died a bachelor; that curious happenings were associated with inaugurals; that Harding shook hands with 6,576 persons in five hours; that Cleveland had a cancer operation and an artificial jaw; that Theodore Roosevelt lost an eye presumably in boxing; that Washington had teeth of rhinoceros ivory; that Coolidge slept about eleven hours a day (and yet the country prospered); that the diminutive Madison weighed less than a hundred pounds; that Taft fell asleep at conferences; that Grant was arrested for speeding his gift-horse, along with innumerable matters of the same kind. There is information with regard to presidential defeats, ages, clothes, entertainments, precedents, fireplaces, liquor, physical disabilities, grocery bills, libraries, wealth, etc. Presidents whose names began with "H" were never reelected. All in all, Theodore Roosevelt and Taft of late presidents stand out—the latter for endearing human traits, poor golf, friendliness, a sincere interest in his fellow human beings, and weight, becoming an office-holder.

RICHARD J. PURCELL.

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**The Sublime Shepherdess: The Life of Saint Bernadette of Lourdes**, by Frances Parkinson Keyes. New York: Julian Messner, Inc., 1940. Pp. 182. Price, \$2.00.

"I believe Bernadette brought the world close to Christ the Saviour because she had such a rare gift for distinguishing the material from the spiritual and for weighing the comparative

merits of the two. She knew how to render unto Caesar the things which are Caesar's and unto God the things which are God's. Anyone who can see clearly enough to do that has gone a long way toward clarifying mysteries for others. An accurate sense of values is indispensable for the soul groping through clouds of doubt and distrust. It is so easy to make obstacles of nonessentials. She swept these all away in the course of her own search for Christ and left an open road behind her."

These words of the author regarding the subject of her latest biography might in turn be applied to her own discernment in giving us the life of the little Bigourdane peasant girl who, in the words of Pope Pius X, "brought the world into the closest possible touch with the mystery of Christ the Saviour. That is the great thing she did, the greatest thing that anyone can do."

Even as truth itself needs no adornment, so the authentic beauty and purpose of this life are the more clearly illumined because of the grace of simplicity with which the narrative is told.

Its directness and lack of affectation reflect well Bernadette's own life, and, paradoxically, its comparative brevity would seem to leave the reader with a more complete knowledge of the real Bernadette than a more detailed life might offer. Perhaps this also is because we feel that the direct style employed by Mrs. Keyes is that which would have been preferred by Bernadette herself. So easily does it go that one is hardly conscious of the reading, but, rather, *sees* the little shepherdess tending her flock on the sunny hillside while she tells her beads with her small brown hands, follows her slight figure on its faithful, loving visits to the dark grotto of the apparitions, stands beside that slight figure when, despite cajolery, ridicule and threats, steadfastly she reaffirms her testimony regarding those apparitions, witnesses her humility, her Christian resignation and fortitude, her sincerity, her composure and her salutary sense of humor. And, lastly, it is with a new reverence and with a very real devotion that one leaves her in her coffin of glass and gold, her head and hands slightly inclined to the left, an attitude, as remarked by one of her most ardent apostles, Monseigneur Gauthey, that of the earliest virgin martyrs found in the catacombs.

"I am glad," writes Mrs. Keyes, "that in the annals of Nevers, Sister Marie Bernard was compared to Cecilia and Agnes and

the other maiden martyrs, who, for centuries, have been numbered among the blessed. The comparison is appropriate and beautiful. But I am gladder still that the writer of these same annals thought of comparing her to a queen in her majesty when she returned in triumph to the chapel where once, in her humility, she had hidden her face behind her veil. For is it not also written, elsewhere, that at the end the first shall be last and the last first?"

Begun in Lourdes as war conditions in Europe grew more and more menacing, the biography was completed by the author while homeward bound on a French freighter, through mine infested waters and in danger of submarine attack. Nevertheless, "the character of the work was so tranquillizing and uplifting," writes Mrs. Keyes, "that I was able to forget, for hours on end, the perilous conditions under which it was advancing; and a new confidence was born in me, that, having accomplished this much, I should henceforth 'never fail through fear' to achieve anything which I undertook to do."

"Since all this is so, I am doubly hopeful that my manner of treating Bernadette's story will prove pleasing and enlightening to others besides myself who are confused, rather than inspired, by formal statistics and multitudinous dates. . . . I did not attempt a chronological recital of Bernadette's experiences while a nun, but considered her outstanding characteristics as a novice, a nurse, a sacristan, and an invalid, and the main events which dominated the general scene at the Motherhouse in Nevers during these stages of her development."

In like manner, mention of the least distinctive apparitions is omitted and the more outstanding brought into stronger relief as a consequence. The account of the first apparition at the grotto of Massabielle at Lourdes, which has been told in manifold ways, is here given to us as Bernadette herself told it to Monsieur Estrade, the first "prominent citizen" of Lourdes who "came to scoff and remained to pray," and who later kept a minute account of all the sights he saw and all the conversations he heard that concerned Bernadette. Clearly, through the simple, direct words of the little shepherdess, we hear the "great noise like the sound of a storm" which preceded the apparition, vividly we see "at one of the openings of the rock a rosebush, one only, moving as if it were very windy," and, coming out of

the interior of the grotto, the "golden-colored cloud," and swiftly we kneel in spirit before Bernadette's "Beautiful Lady" there revealed.

Written by Mrs. Keyes as a companion volume to her life of St. Theresa of the Child Jesus, in her *Letter to Eleanor Carroll*, which serves as foreword to the life of Bernadette, the author makes an interesting comparison between these two young saints. "Therese so dominated her surroundings that multitudes who kneel before the flower-decked statues of the young Carmelite, or patiently and prayerfully await a 'shower of roses' from her, only vaguely visualize Lisieux as a place. Bernadette, on the other hand, so submerged her identity in her apparitions that the pilgrim to Lourdes, seeking the grotto of glorious revelations, is aware primarily of this, and only incidentally of the lowly girl who was the instrument of such lofty grace."

This could not be true if the pilgrim to Lourdes had read this present life of Bernadette. One could hardly view the grotto and not be conscious of the little Pyrenean peasant girl, the instrument chosen by the Mother of God to give Lourdes and its wonders to the world. One might easily feel her very close there beside them, her rosary in her small brown hands, her young face turned toward her "Beautiful Lady," to whom she was forever steadfast, whom now she beholds in glory forever.

DONA BELLE COSTELLO.

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**Preparation for Catholic Family Life, by Rev. Bakewell Morrison, S.J.**

This is another addition to the excellent series of study club booklets published by the Catholic Conference on Family Life. It is of first rate importance to young folks looking forward to married life.

In his preface to the little volume, Father Morrison outlines its content in the following few lines:

"We begin with the problem of self-knowledge, self-conquest, self-control. We next advance to the problem of dealing with and helping others. We then briefly look at some of the squalls that beset matrimony. Then with a little prologue, stating what love is, we begin the detailed study of the *six points* on which eventually compatibility is to be judged and by which success is to be wrought out."



The reader will get much helpful guidance from the 150 pages of this carefully written and compact little book.

EDGAR SCHMIEDELER, O.S.B.

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**ABC Religion, by Sister Mary, I.H.M.**

This is a publication of the National Catholic Conference on Family Life. It is a study club brochure of a hundred pages. As its second title clearly indicates, it deals with the religious training of the child in the home.

Most of the brochure is devoted to the truths which the child can be taught in his early years and to certain suitable devotions for the Catholic home. About ten pages are given over to stories of modern child saints.

The purpose of the little volume is set forth in the introductory chapter, entitled, "What This Book Is About." The author states:

"Every Catholic alive to the truths of his faith must long for the day that will see Christ the King reigning as is His right here in our world. If that day is to come—let us say more—if that day is to come *speedily*, one group of Catholics can hasten its coming more than any other. That group is made up of Catholic mothers. It is the purpose of this little pamphlet to show how Catholic mothers can hasten the reign of Christ in the souls of men through the proper training of their very young children; through the training of children from birth to their entrance into school."

This brochure is complementary to *Childhood Religion*, by Rev. Dr. Edgar Schmiedeler, which has for some years past enjoyed extensive use by parents and others.

MARY COSTELLOE.

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**Books Received**

*Educational*

Kirsch, Rev. Felix M., O.F.M.Cap., Ph.D., and Brendan, Sister M., I.H.M., M.A.: *Catholic Faith Explained*. A Teacher's Manual for Catholic Faith Book One. Washington, D. C.: The Catholic University of America Press. Pp. 138. Price, \$0.50.

*Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine*, Cincinnati, Ohio, November 4-7,

1940. Paterson, N. J.: St. Anthony's Guild Press. Pp. 507. Price, Paper, \$1.50 plus postage.

Simmons, Rachel McKnight, Ph.D.: *A Study of a Group of Children of Exceptionally High Intelligence Quotient in Situations Partaking of the Nature of Suggestion*. New York: Teachers College, Columbia University. Pp. 112. Price, \$1.60.

### Textbooks

Barnes, Charles C., and Dail, John B.: *American Life and Problems*. New York: Longmans, Green and Co. Pp. 626. Price, \$1.76.

Billington, Lillian E.: *Using Words*. An Enriched Spelling Program. Second Year. Third Year. Fourth Year. New York: Silver Burdett Company. Pp. 77; 77; 126. Price, \$0.44; \$0.78; \$1.26. Work Books, \$0.24 each.

Confrey, Burton: *Following the Liturgical Year*. Manchester, N. H.: Magnificat Press. Pp. 271. Price, \$2.50.

Confrey, Burton, Ph.D.: *Spiritual Conferences for College Men*. Manchester, N. H.: Magnificat Press. Pp. 264. Price, \$2.50.

Ellard, Rev. Gerald, S.J., Ph.D.: *Christian Life and Worship*. Milwaukee: The Bruce Publishing Company. Pp. xxi + 420. Price, \$3.50.

Farrell, Rev. Walter, O.P., S.T.D.: *A Companion to the Summa*. Vol. III—The Fullness of Life. New York: Sheed & Ward. Pp. 530. Price, \$3.50.

Forbes, Anita P.: *Modern Verse* (Revised), Book Two. New York: Henry Holt and Company. Pp. xxiv + 305. Price, \$1.00.

Hart, Walter W., and Jahn, Lora D.: *Mathematics in Action*. Book Three. Boston: D. C. Heath and Company. Pp. 442. Price, \$1.28.

Micks, Wilson, and Longi, Olga: *Fundamental French*. New York: Oxford University Press. Pp. xxi + 295. Price, \$1.45.

Palmer, Harold E., and Redman H. Vere: *This Language-Learning Business*. Yonkers-on-Hudson, New York: World Book Company. Pp. 219.

Patterson, S. Howard, Ph.D., Little, A. W. Selwyn, A.M., and Burch, Henry Reed, Ph.D.: *Problems in American Democracy* (Revised Edition). New York: The Macmillan Company. Pp. 814. Price, \$1.88.

Powers, David, Ed.D., and Martin, Suzanne, Ed.D.: *Your Speech*. Sixth Grade, Part I. Seventh Grade, Part I. Eighth Grade, Part I. New York: Pitman Publishing Corporation. Pp. 192; 168; 168. Price, \$0.75 each.

Quinault, R. J.: *Claude Aveline Baba Diéné Et Morceau-De-Sucre*. Boston: D. C. Heath and Company. Pp. 160.

Rayner, R. M., B.A.: *A Short History of Britain*. New York: Longmans, Green and Company. Pp. xxii + 538. Price, \$2.00.

Schaerli, E., Editor: *Kriminalkommissar Hornleights Erlebnis*. L'Inspecteur Hornleigh Sur La Piste. Boston: D. C. Heath and Company. Pp. 93; 96.

Short, Ernest: *Living with History*. Book One. Book Two. Book Three. New York: Longmans, Green and Company. Pp. 156 each. Price, \$0.80 each.

Smith, Nila Banton, and Bayne, Stephen F.: *Frontiers Old and New*. New York: Silver, Burdett Company. Pp. 512. Price, \$1.12.

Smith, Nila Banton, and Bayne, Stephen F.: *On the Long Road*. New York: Silver Burdett Company. Pp. 512. Price, \$1.12.

Spears, Harold: *The Emerging High-School Curriculum and Its Direction*. New York: American Book Company. Pp. 400. Price, \$2.50.

Terruzzi, Prof. Giovanni: *The Terruzzi Method on the Fundamentals for Fluent Speech*. Part I, Part II. Watertown, Wis.: Rev. Stephen Kloppner, Chaplain, St. Mary's Hospital. Pp. 112; 38.

Theobald, Harry C.: *Trozos De La Historia Del Sudoeste*. New York: Silver Burdett Company. Pp. 201. Price, \$1.24.

Tressler, J. C., and Shelmadine, Marguerite: *English in Action—Relating Experiences. Building Language Skills*. Boston: D. C. Heath and Company. Pp. 275; 305. Price, \$0.68; \$0.72.

Tressler, J. C.: *English in Action*. Course Three. Course Four. (Third Edition.) Boston: D. C. Heath and Company. Pp. 432; 423. Price, \$1.20 each.

#### General

*Abside*. Revista de Cultura Mexicana. Four parts. Mexico, D. F.: Fresno No. 193. Price: Numero especial \$1.00.

Cicognani, Most Rev. Amleto Giovanni: *Sanctity in America*.

Paterson, N. J.: St. Anthony Guild Press. Pp. 156. Price, \$1.00 plus postage.

Henry, Rev. P., S.M.: *The Liturgical Year*. Milwaukee: The Bruce Publishing Company. Pp. 275. Price, \$2.25.

Learned, Ellin Craven: *Finding the Way*. A Tribute to His Eminence The Late Cardinal Merry Del Val. New York: Parish Visitors of Mary Immaculate, 328 West 71st St. Pp. 107. Price, \$1.00.

Williamson, Samuel T.: *Frank Gannett*. A Biography. New York: Duell, Sloan & Pearce. Pp. 250. Price, \$2.00.

#### Pamphlets

Cook, Katherine M.: *Public Education in the Panama Canal Zone*. Washington, D. C.: U. S. Office of Education. Pp. 63. Price, \$0.15.

Schmiedeler, Rev. Edgar, O.S.B., Ph.D.: *Concerning Parents. Concerning the Family. Concerning Your Children*. Paterson, N. J.: St. Anthony's Guild Press. Pp. 32 each. Price, \$0.05 each.

Stanislaus, Rev. S. J., O.M.I.: *A Delightful Guide for Boys and Girls*. Ceylon, Mannar P. O., St. Lucia's Church. Pp. 40. Price, \$0.10.

Walker, Rev. Herbert O'H., S.J.: *Modern Catholic Literature*. A Discussion Outline. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 46. Price, \$0.10.

Wyse, Rev. Alexander, O.F.M.: *Shall Heaven Be Filled?* A Christian Indictment of Birth Control. Paterson, N. J.: St. Anthony's Guild Press. Pp. 32. Price, \$0.05.